VOL. IV. Numb. 14.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From Wedneſday April 25th. to Friday April 27th. 1711.

GENTLEMEN,

Q. S. Paul *ſays* Rom. 5. 7. Scarcely for a Righteous Man will one die, yet peradventure for a Good Man ſome wou'd even dare to die. *Pray, wherein conſiſts the ſo great Difference between Righteouſneſs and Goodneſs that the one ſhou'd deſerve ſo much more Reſpect than the other. In other Places of Scripture they ſeem to be taken as Synonimous Terms: And I believe in common Diſcourſe it wou'd appear abſurd to ſay ſuch a Man is a righteous but not a good Man, or that he is a good Man but not a righteous one.*

A. However abſurd this Diſtinction may appear in common Diſcourſe, yet in ſtrict ſpeaking 'tis very proper. Righteouſneſs is diſtinguiſhed from Goodneſs, as Juſtice is from Charity. The firſt is a ſtrict adhering to the Letter of the Law, an exact Obſervance of all the Points of Duty in Tranſactions between Man and Man, and Abſtaining from all Injury, and a Care to give no one juſt Offence. So far the *Phariſees* had advanced in Virtue: Any of them almoſt was qualified to ſay, *All the Commandments* in the Decalogue *have I kept from my Youth up*; but all this was inſufficient to procure them our Saviour's Approbation: They were poſſeſſed of a Legal Righteouſneſs, but were Strangers to that Goodneſs and Charity which the Goſpel indiſpenſably requires.

Q. Gentlemen, *Whether have the Planets and other Cæleſtial Bodies any manner of Influence upon the Bodies that belong to our Globe?*

A. Though we have in ſome former Papers acknowledged Judicial Aſtrology to be falſe and groundleſs, yet we cou'd not without Abſurdity deny that the Heavenly Bodies have a ſenſible Influence on ſublunary Things. For it is demonſtrated in the firſt Place that the great Principle of Gravity is inherent in all the Bodies of the Univerſe, and that they are mutually influenced by it in Proportion to their Quantity of Matter and Diſtance from one another. And as the Influence of the Sun and Moon in ſeveral other Reſpects is undeniable, ſo there are many Reaſons to believe that the other Planets and Cæleſtial Bodies do according to their various Motion and Poſition operate with their reſpective Influences upon our Globe, though not in the ſame ſenſible Degree as the former. For each of them is obſerved to have a peculiar ſort of Light, which is conveyed from us to them. And as that Light is attended with Heat, ſo it muſt be the Cauſe of various *Effluvia* emitted from the Body of the Planet and tranſmitted with the Light from thence to our Atmoſphere through the thin and pure Ether: The various Impreſſion, Motion and Agitation of theſe *Effluvia* may cauſe ſuch Alterations in our Air, and produce ſuch Effects of Rarefaction and Condenſation as we cannot otherwiſe account for. From whence can the many Blites and peſtilential Invaſions that are obſerved in our Armoſphere proceed, except it be the peculiar Influences of the Cæleſtial Bodies? If there were no other Cæleſtial Bodies to influence the Earth but the Sun and Moon, it is rational to think that the *Phænomena* of our Globe wou'd neither be ſo many nor ſo irregular as we find them. To what then can we impute this infinite Variety and Irregularity, except it be the joint Influence of other Cæleſtial Bodies?

Q. Gentlemen, *I deſire you to give your Opinion of theſe following Lines, which are in* Tueſday's Poſt Boy. "*Yeſterday being the Anniverſary of Her Majeſty's Co-*
"*ronation, the ſame was obſerved as uſual. We hope*
"*that this will be a ſtanding Paragraph for Fifty Years*
"*to come, not only to the Mortification of a ſort of Peo-*
"*ple call'd Whiggs, but to theſe Pretenders of ſcrupulous*
"*Conſcience, who will not comply with the Doctrines of*
"*the Church of* England.

A. We dare by no means venture to fall under the Laſh of ſo profound and acute an Author as the Writer of the *Poſt-Boy*, to whom no Occaſion can happen amiſs for making *pertinent* Reflexions: And therefore inſtead of a Cenſure of theſe Lines we ſhall only recommend them to the Explication of the Author himſelf.

Q. *Pray,* Gentlemen, *Inform me if you think a Child when born, has a rational Thought or not, and you will highly oblige, Yours,* J. W.

A. The Diſquiſition of this Subject requiring a large Diſcourſe, we think it ſufficient to anſwer the Queſtion in the Negative, and for Proof hereof refer the Queriſt to Mr. *Lock*'s Book of Humane Underſtanding, *L.* 1. *Ch.* 2.

Q. Gentlemen, *I am a ſingle Perſon, and find little Encouragement to alter my Condition, from this Conſideration. I have obſerv'd ſeveral (I wiſh I cou'd not ſay moſt I have known) who, whilſt in Courtſhip, have ſtrongly fancy'd, when ever they ſhou'd obtain their Miſtreſſes, they ſhou'd infallibly enter upon a Scene, not only of the moſt extatic Bliſs, but that alſo they were aſſur'd this ſhou'd certainly laſt them their whole Lives. Yet ſoon after they have marry'd this* Elizium *has vaniſh'd, and the Lady's fancy'd Perfections loſt all their Charms. He who thought every Moment of her Converſe wou'd give new Raptures, declines her Company, and his eternal Affection ſinks into a cold Indifference, and if he is meerly civil to her, obtains the Character of a good Husband, when even that is wholly owing to his good Breeding. I own ſome few (but very few) Examples there be of thoſe, who have enjoy'd an Harmony of Affection their whole Lives. But then you muſt grant many more in the former Predicament; and of thoſe too of good Senſe, and fair Morals, generally ſpeaking: As for Rakes, who barbarouſly abuſe their Wives, they are not worthy the accounting for; but pray give me a Reaſon, why Ingenious Perſons ſhou'd be ſo miſtaken in their Notion of Things, and be ſo frequently diſappointed in their Expectations*

A. Such Disappointments arise from want of a due Consideration of the validity of the Foundation we build upon, whereby we run into Errors and conceive a wrong Notion of Things; if we propose to our selves Events, not in Nature to be produc'd, we must thank our selves if we fall short of our Expectations. Nor do we run into such mistakes only in Affairs of Love, but also in most Transactions of our Lives; but it is more observ'd in that Predicament, than in any other; for whereas various Persons are liable to various Incidents and Circumstances in other Affairs, yet almost all Persons at one time or other are subjected to that Passion; therefore no wonder more Disappointments are taken notice of therein, than in any other Affairs. But do we not also find some Disappointment in every new Scene of Life we enter upon; nay, do we not promise our selves something more of Satisfaction in every *too Morrow* we live, than we find before the close of the following Day. But when we can once arrive to the Wisdom of making a just Judgment on the uncertainty of all earthly Things, we shall never build on any Enjoyment, before we are enter'd upon the Fruition thereof, and then but in Proportion to its Sufficiency for, and certainty of Endurance; by which means we shall never be mistaken in our Calculation in this, or any other affair.

POEMS.

Q. *SAY Great* APOLLO, *you who can resolve*
The Doubts, which other Mortals so involve:
Who Nature's *dark* Arcana, *so well know,*
That none Discoveries more clear can show:
You with a penetrating Judgment look,
Into the darkest Secrets of her Book;
All Politics, and Mortals too discern,
And the most Learned in them both can Learn:
All Things lye naked to your piercing Eye,
In Metaphysics or Philosophy:
When we are plung'd, to you we fly for Aid,
To whom what's hid from us, is open laid:
What Virtue *is, or* Vice, *you best can tell,*
And when we most degenerate, or do well:
Say then, for we as Oracles receive
What e'er you say, and's readily believe;
Why is it PRIDE *so great a Crime is thought,*
That we to shun it, are so strictly taught,
When to its Essence, we're oblig'd to own,
The greatest Virtues *due, to Mankind known!*
Without some Pride, *no* Lady *ever shew,*
Victorious or Charming to our view:
No Hero *ever fought as if inspir'd,*
'Till first with Pride, *to glorious Actions fir'd.*
No Virtue *ever was with eager chace*
Pursu'd, 'till Pride *entic'd 'em to the Race.*
No Poet *ever sung with Charming Strain,*
Till Pride *of being admir'd, first warm'd his Vein:*
Too many who Religion do pretend,
Are meek to Sight, whilst Pride *is all their End,*
But we except these from the gen'ral Rule.
For a Proud Zealot's but the greater Fool;
Yet why is Pride *rank'd with the greatest Crimes,*
When it possesses all, adorn the Times;
When few to glorious Actions e'er arrive,
Except Pride *the first Motion does all those Actions give.*

A. Pride is in gen'ral rank'd amongst those Crimes,
Which with the worst Infection taint the Times;
This from their Ign'rance is, who can't decide,
Between a *virtuous* and a *vicious Pride.*
That *Pride*, to glorious Actions does intice,
Is free, ev'n from the umbrage of a Vice;
That is the luminous Cælestial Fire,
That does our Souls emphaticly inspire;
Without it, all Endeavors are in vain,
To ought that's Great or Worthy to attain,
But *Pride* which is a Vice, is mean and base,
And throws a just Contempt on humane Race.
When Distance we exact, and think that Men
Must pay us those Devoirs, they owe to *Heav'n,*
When on our Merits we presume to build,
And with Self-Praises all our Actions gil'd:
This with Reluctancy's by others born,
And on our *Virtues* throws Contempt and Scorn.
Our Ignorance aloud it does proclaim,
And cancels all the Hopes of Future *Fame.*
How can his *mean Beginning* contemplate,
The *various Turns* attend his Fickle State,
The chance at last of an Inglorious Fate,
And yet be *Proud:* When till his exit's come,
He knows not if to *Shame* or Honour is his Doom!
How vain those *Heros* in preceeding Times,
Whose Lives were one continued Scene of Crimes;
Who by their Deeds debas'ed to the Brute,
And all that can contaminate and Pollute;
Yet Incence did exact, for *Gods* in vain
Wou'd pass, while others did their *Pride* disdain:
Their *Blind side* saw, despis'd their empty Boast,
Who, while they'd pass for *Gods*, their Manhood lost.

The Title, Preface and Index to the Third Volume, will be published this Week. Sold by *J. Mayo*, against *Water-Lane, Fleet-street*; where you may have the First Volume in 8vo. at 6 *s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

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AT the Insurance Office on Marriage, in King's-Head-Court in Petticoat-Lane, where three Persons for paying 3 *s.* a piece have received 92 *l.* 4 *s.* The Books are now open, were any Person may Subscribe paying 2 *s.* for Policies and Stamps and one Shilling towards each Claim, may be entitul'd to a Claim in 4 Months, and not be Obliged to pay any Money till one Month after the Day of their Entrance. The Office on Births is in like manner continued. Where daily Attendances is given.

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